The Moderate

ENQUIRER RESOLVED.

In a plain deſcription of ſeveral Objections which are ſummed up together, and treated upon by way of Conference, concerning the contemned People commonly called *QUAKERS*, who are the Royal Seed of God, and whoſe innocency is here cleared in the Anſwers to the many Objections that are frequently produced by their Oppoſers.

Which may be profitable for all to read that have any thing againſt them; and uſeful for all ſuch as deſire to know the certainty of thoſe things which are moſt commonly reported of them.

Written in the behalf of the brethren, in vindication of the Truth, by *W. Caton*

The way of the wicked is as darkneſs, they know not at what they ſtumble, Prov. 4 19.

The ſimple believeth every word; but the prudent man looketh well to his going, Prov. 14.15.

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TO THE READER

My Friend,

Forasmuch as many of these People have taken in hand to set forth large declarations of those things which are most surely believed among them, (even as they have received them from the Lord) it seemed good to me also (having had perfect knowledge of the things herein contained) to publish them to the view of many people, accordingly as they were laid before me in the light of truth, that all such as are inquisitive to understand the certainty of those things which are usually reported of these People, might be further informed, satisfied, and resolved.

Moreover Reader, if certain strange things have been brought to thy ears concerning these People, and that thou art desirous to know the truth of them, as the Athenians were to know what Paul's *new Doctrine meaned, then this small Booke is very suitable for thee, and if thou looke it over with patience, moderation, and sobriety, I shall account thee more noble*

in that particular then they that ſhould reject it, and account it not worthy of reading, as they have done others of the writings of the e People, who have written moſt excellent things according to the wiſdom given unto them, in which writings there are many things hard to be underſtood, which evil men terms error and blaſphemy; but be thou wiſe unto that which is good, and ſimple concerning evil.

THE

THE *Moderate Enquirer* RESOLVED.

Enquirer.

I Hear great rumors and reports of a People called Quakers, which should be risen up in these last dayes; Canst thou tell me what a People they are? When they arose? By whom they were raised? And to what end?

Resolver. I do believe thee, that great Rumors and Reports thou heareſt of them, but know this, that the generality of the Reports which are reported of them, are mixed with untruths; Therefore have patience a little, and by the Lords aſſiſtance I ſhall endeavour rightly to inform thee, & (ſo far as I am allowed of God) ſha I alſo ſeek fully to reſolve thee concerning them; but thy firſt demand cannot in a few words be anſwered but afterwards it may more fully; yet in a word or two I ſay, They are a People that fears God above all the Families of the Earth, and that do

worſhip him in his ovvn vvay, *viz.* in ſpirit and in truth; they do alſo love God above all, and their neighbour as themſelves, *&c.*

They were raiſed up (from death to life) about eight or nine years ago, and ſince the year (52) they have much multiplied and encreaſed, for the bleſſing of the Lord hath been (and to this day doth reſt) upon them, and by him (who cauſeth them to multiply) were they raiſed up, for this very end and purpoſe, to praiſe and magnifie his Name in the earth (who is God over all, bleſſed for ever) & to publiſh his living Truth abroad, that his ſalvation might be known unto the ends of the earth, & therefore hath he manifeſted his eternal power in them, by which the world ſhall be overturned.

Enq. *Thou ſpeakeſt ſtrange things of them, which if I knew that thou ſpake the truth, I would become one of them, for unto ſuch a people I deſire to be united.*

Ref. Thou novv ſeemeſt to vvonder, but if a third part of the dealings of the Lord vvith them, vvere declared in thy hearing, then thou vvoulſt ſtand aſtoniſhed to hear vvhat the Lord hath done for them; but peradventure thou art one of them that cannot believe it though men ſhould declare it unto thee; and vvhereas thou ſaiſt,

If

If thou knew that I ſpoke the truth, thou wouldſt become one of them, for unto ſuch a people thou deſireſt to be united, &c. But conſider, it is not an eaſie matter to become one of them in truth, & to be united to them in the ſpirit, yet it is an eaſie matter to come among them, and to conform unto them; but before thou become one of them, & united to them, thou muſt be turned from darkneſs to light, from the power of Satan unto God, and then thou wilt become as they are, and where they are, thou wilt be alſo, & then thou wilt come to receive the deſire of thy ſoul, as they have done.

Enq. *Thou thy ſelf gives a good report of them, but I hear otherwiſe abroad in the world, where one ſpeaks well of them, there is a hundred that cryes out againſt them and their errors, and blaſphemies, and damnable doctrines.*

Ref. My teſtimony is true which I give of them, for I am one that hath perfect underſtanding of the dealings of the Lord with them, and am very frequent among them, and far be it from me to extend beyond the truth in any particular, or to fall from my teſtimony, which I could ſeal with my blood (if thereunto called.) And what if thou hear thouſands in the world controuling of them, exclaiming out againſt

them, eſteeming them not fit to live upon the earth; this may the more confirm thee that they are of God; for if they were of the world, the world would love them; and if they ſpake of the world, the world would hear them; but becauſe the Lord hath choſen them out of the world, therefore doth it hate them, and cry out againſt their doctrines and opinions, and doth ſuppoſe them to be erronious, blaſphemous, & damnable; but their cenſuring & ſuppoſing of them to be ſo, doth not make them ſo, for the Jews ſuppoſed Chriſt to be a blaſphemer, but he was not; the ſame generation ſuppoſed the Apoſtles to be movers of ſedition, & peſtilent fellows, but they were not; and at that time they were by more condemned then owned, as many examples might be produced, but I believe thou thy ſelf art not ignorant of this.

Enq. *No, no, but I onely tell thee what I hear of this People, I my ſelf do not ſay that they are ſuch, but I would gladly be informed of the truth of the things reported of them, for it is a good ſign to me that all men ſpeak evil of them, it is ſo much the more apparent that they are of God, for his people was always hated of the world.*

Reſ. This is but words ſpringing forth of heir perſecutors, and back-biters will not

ſay

ſay the ſame to their face, when they are preſent to anſwer for themſelves, and for the Truth. But tell me, couldſt thou with *Moſes*, rather ſuffer affliction with ſuch a people, (to wit) Impriſonment, ſpoiling of thy Goods, loſs of thy good name and reputation, and be bitten with the Prieſts mouths, to be deprived of thy liberty & eſtate, & to be ſeperated from thy wife and children, kindreds and relations; wouldſt thou ſuffer this for the truth's ſake as theſe people are ready to do when they are thereunto called? Would not this croſs fall on thee heavy, this way prove to thee ſtrait, and this gate narrow? Wouldſt thou not rather chuſe to enjoy the pleaſures of ſin, the delights and vanities of the world, the pleaſures and renown thereof, & while that thou liveſt in the ſame, thou maiſt enquire after the certainty of the reports which are reported of thoſe that are redeemed from thoſe things in which thou liveſt, and confeſs the truth of that which they poſſeſs, and thou thy ſelf be out of it.

Enq. *That is true; but I hope we need not be ſo ſevere and ſtrict, & ſo wilful as to leave our wives, and children, and callings; for doſt thou not know, that he that doth not provide for his Family, is worſe then an Infidel?*

Reſ. Thou canſt not be too ſtrict and

ſevere

fevere in godlineſs, but thou waiſt be too wilful, peeviſh, and perverſe in wickedneſs, & too faithleſs in truſting God to provide for thoſe that he hath given thee, & in that particular thou maiſt be as an Infidel thy ſelf, or as one of the Gentiles which ſeeketh after things pertaining to this life, ſaying. What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be cloathed? but by taking of thought, they cannot add one cubit unto their ſtature: Now if thou come to the light wherewith Jeſus Chriſt hath enlightned thee, it will bring thee to the faith of Gods elect, by which the juſt doth live, and then thou wilt come to provide things honeſt in the ſight of all men, & to be diligent in the creation, ſerving the Lord in thy place & calling wherein thou art to abide, and not voluntarily to leave thy wife & children without providing for thy Family that which is honeſt, decent, and fitting, otherwiſe thou wilt be condemned by the light in thy conſcience, which is a ſwift witneſs againſt all wilfulneſs, peeviſhneſs, and perverſneſs, both in Jew and Gentile.

Enq. *Well, theſe things doth pertain to one's own particular, (which indeed are good in themſelves) but I would be further informed concerning theſe people* (called quakers) *in general;*

neral: I would have thee tell me how they came to have that name, and who gave it them?

Ref. To ſpeak of things which concerns ones own particular, is commonly the moſt beneficial; but it is the property of fools to be buſie in other mens matters, but let us come to thy queſtion, how they came to have that name, the which I intend to declare unto thee if the Lord will.

After that the Lord had viſited them in his everlaſting love, and convinced them of his eternal truth, then did he manifeſt his eternal power in them, which made the ſtrong man to bow himſelf, and the keepers of the houſe to tremble; by the operation of which power the bodies of ſome of theſe people came to be ſhaken, (like as *David*'s was) and this being apparent unto many ſpectators, who deſpiſed and wondred at the workings of the power of the Lord; theſe deſpiſers and wonderers, (who were alſo ſcorners) did from hence give theſe people this Name, ſo that thou may take notice, that it was the generation of ſcorners that gave them it.

Enq. *Now I underſtand it, but thou hints* David, *as though he had been a* quaker; *'tis true, fearfulneſs & trembling came upon him. but was there any other of the holy men of God that quaked? if ſo, why then do the people think it ſo ſtrange now?*

Ref.

Ref. The work of the Lord was eve
ſtrange to the world; for when *David* qua
ked, trembled, and roared, all they tha
ſaw him, laught him to ſcorn, ſo that h
was a reproach of men, and deſpiſed of th
people, and his words do the ſcoffers an
ſcorners of this generation read and ſing
and repr bacheth and deſpiſeth them tha
tremble & quake at the Word of the Lor
as he did. There were other of the hol
men of God that were quakers; as for ex-
ample *Moſes* he was one that did fear an
quake; and the Prophet *Haba kuk*, his lip
quivered, his belly ſhook, and rottennes
entred into his bones; and that was ſtrange
to the men of his generation, like as *Da-
vid's* quakings and roarings was ſtrange
and wonderful in his dayes; and ſevera
more examples might be inſtanced, by
which the ignorance of this generation
might more fully be underſtood and ma-
nifeſted. Some of which hath not been a-
fraid to call the power of God (which hath
made theſe people to quake and tremble)
Witchcraft, and to ſay that it was of the
Devil; but they were ſuch as ſpoke evil o
Dignities, and did erre, not knowing the
Scripture, (which ſpeaketh of quakers)
nor the power of God, which cauſeth the
fleſhly man to quake, and the keepers o
the

the houſe to tremble, the which theſe people do witneſs?

Enq. *But as touching their Worſhip, or the manner of it, what is it? Read they ſing they, or pray they in their Meetings? Or deny they ſinging and praying, as is reported of them?*

Reſ. Their manner of Worſhip doth differ very much from the world and they that are of the world can neither take pleaſure nor delight in it; for when they come together, they wait upon the Lord in his light, it may be ſometimes two or three hours in ſilence, and ſometime it hapneth that in leſs ſpace then one hour ſome of them may be moved to ſpeak more or leſs to the edifying of the reſt in the moſt holy Faith; but their Worſhip conſiſteth not in words, but in ſpirit and in truth; and in the light of truth they read their own conditions, which light doth open unto them the miſteries of the kingdom. And for ſinging and praying, they do them both with the ſpirit, and with underſtanding, but the formal ſinging and praying of the world, which is not in the ſpirit, nor with underſtanding, this they do deny, for they ſee that God is not honored by it; and that which diſhonoreth God, they diſown, but that which honoreth and exalteth him alone, to that their ſouls are united and dearly they do it own,

Enq.

Enq. *But this doth ſeem very ſtrange unto me, that they ſhould ſit ſome hours together in ſilence, had they not better read, pray, and ſing, that they might thereby get the motion of the ſpirit, by exerciſing of themſelves in ſacred devotion?*

Reſ. It ſeemeth not ſtrange unto the alone, but unto thouſands more, who cannot apprehend that which they are made partakers of in ſilent meetings, in the vvhich they vvitneſs the workings of the povver of God, vvhich raiſeth the life that is immortal in them, upon vvhich they feed, and by which they come to be nouriſhed up unto eternal life; ſo that the motions of the pure Spirit of life they feel daily, which is not obtained by bodily exerciſe, (vvhich profiteth little) neither by ſelf-performances, vvhich availeth not, but by waiting in the light of life, there are the motions of the Spirit of the Lord known, and there is the ſacred devotion, which is acceptable unto the Lord; and that devotion vvhich is out of the light, is not ſacred, but imperfect, and unholy.

Enq. *Thou ſpeakeſt ſo promiſcuouſly when thou ſpeakeſt of the light of life, that I do not comprehend thee, wilt thou therefore tell me if it be the ſame light of which theſe people ſpeak ſo much, and ſhew me what that*

light

light in? and where that I may find a measure of it, for I would willingly comprehend it?

Resp. If my words be obscure and promiscuous to thee when I speak of the light of life, it is because thy understanding is dark, for my words are words of plainness and of truth; yet nevertheless I shall endeavour to speak to thy capacity and understanding, that I be not as a Barbarian to thee, that so our reasoning together might not be in vain; neither would I willingly multiply words to no purpose, which doth not tend to edification, for there is enough of that abroad in the world; wherefore let us come to the thing it self, *viz.* To the light of which I spake, which is the self-same of which these people speak, and that of which they speak, is the same that *John* the Baptist bore witness of, and the same of which the Prophets (by whom God spake unto our Fathers) prophesied and foretold; and he who is the light of the world, acknowledged it when he was come into the world, whose Name was *Immanuel*, which by interpretation is, God with us; & they that desire to see the presence of the Lord to be with them, they must come to the light which cometh from him whose Name is called *Immanuel*, and they that believe and walk in his light, shal

come

come to have the light of life, a measure of which thou hast in thy conscience, which shews thee thy sin & transgression, which separates from God; and if thou turn thy mind to it, thou wilt find it a swift witness against thy lusts, and earthly desires, and vile affections, and against all manner of evil whatsoever. But this I would have thee to know, that it is in vain for thee to go about to comprehend it, for it shineth in darkness, & reproveth the works of darkness, but the darkness doth not comprehend it.

Enq. *Is there not great contention, and much dispute betwixt these People, and busie-minded men about the light, which (I suppose) is tedious and wearisom to this people, is it not?*

Res. Yea, for they meet with many of these busieminded men that seek to intrude into the knowledge of high things, who by their sensual wisdom seek to comprehend this incomprehensible Light, and the more they strive, the more they puzzle themselves, and although they be puzled & confounded in themselves, yet they will not cease from propounding frivolous questions about the light, many of which have been fully answered according to the folly of these unruly and vain talkers, lest that they should be wise in their own conceit;

but

but the truth is, theſe people vvill many times avoid the queſtions and geneologies of theſe unreaſonable men, becauſe they ſee them to be unprofitable and vain, and that doth very much torment them.

Enq. *Why are they not given to diſputing? for if the truth be on their ſides, they might thorow diſputing overcome their oppoſers, and inſtruct them that wilfully oppoſe themſelves, and ſo do much good thereby, might they not?*

Reſ. There is ſo much diſputing in the World, vvhich is altogether unprofitable, that it is a mercy that they are no more inclined to it; for what good can there be brought forth by it, ſeeing that by the generality of Diſputers the holy Scripture is not a little wreſted & perverted, the Name of God too much dishonored, and many precious hearts diſturbed, grieved, and wearied by the tedious diſputing which is among men, and by reaſon of it much ſtrife and contention is brought forth, in which theſe people have no pleaſure nor contentment; for they have not ſo learned Chriſt, neither do they ſeek by way of diſputing to overcome their oppoſors, (whom they with meekneſs do inſtruct when they wilfully oppoſe themſelves) but to that of God in the conſciences of their oppoſers, they ſeek to be made manifeſt, that by that

they might be overcome, which will convince them of the Truth which these people hath on their sides, & by turning people to that of God in them, they do much good, for as men come to be brought to that, they come to be brought off from disputing, to the life of that which Disputers dispute upon.

Enq. *It is very true, the Scriptures are much wrested by Disputers; but (pray thee) tell me what do these people hold of the holy Scriptures? it is reported they do deny them, is that true?*

Ref. No, they do not deny them, but doth read & peruse them above all books, and they do affirm, that they are able to make a man wise unto salvation through faith which is in Christ Jesus, and that they which were given by inspiration of God, are profitable for Doctrines, for Reproof, for Correction, for Instruction in Righteousness, *&c.* they also hold them to be a true Declaration of those things which were most surely believed among the Saints of old, who were eye-witnesses, and some of them Ministers of the Word of God, of which the holy Scriptures do testifie. And further they say, that the holy Scripture was written for their learning, that they through patience and comfort of the Scripture, should have hope; this with much

more,

more, they affirm of the Scripture, the life of which they witneſs manifeſted in them.

Enq. *All this is good; but is there any man now that hath the ſame Spirit the Apoſtles had? Or is the ſame light, life, and power now to be enjoyed, which the Saints in former ages witneſſed?*

Reſ. I tell thee, whoſoever hath not the ſame ſpirit by which the Apoſtles were guided and lead, they are none of his whom the Apoſtles ſerved and owned to be their Lord and Law-giver, Jeſus Chriſt, who is the ſame to day, yeſterday, and for ever; & they that are his, of his Fold, and of his Prieſthood, they have unity in his light, in which the Apoſtles had fellowſhip, & they are lead and guided by the ſame ſpirit that revealed things (which had been hid from all ages and generations) unto the Apoſtles and Saints, and they are preſerved in that power which gave the Saints victory over the world, and they live in the life of immortality, which was made manifeſt in the Saints of old; ſo that the ſame light, life, ſpirit, and power, is now made manifeſt among the Saints, and to the truth of this theſe people can ſet their ſeals, who are made partakers of the ſame according to their meaſure.

Enq. *Have they then revelations now by*

the ſame Spirit? Or is there any miracles wrought among them by the ſame power?

Reſ. Yea, they have revelations by the ſame ſpirit which revealed the myſteries of God in former ages to the Saints; for if they had not revelations, how ſhould they come to the knowledg of the Father, whom none knows but by the revelation of the Son? and by the mighty power of God, miracles hath been wrought amongſt them, and miraculous things hath been brought to paſs in a myſtery, which is hid from all vulterous eyes living; and they are privy to theſe things who are witneſſes of the power of God, which hath wrought them; but from ſcoffers & ſcorners, diſpiſers and wonderers, theſe things are concealed.

Enq. *But ſuch would have a ſign, that they might believe, and be converted alſo, would they not?*

Reſ. Yea, but none muſt be given them but that of *Jonah*, for they are of the adulterous generation that ſeeketh one, ſaying, Shew us a ſign, or work us a miracle, that we may believe that your God is the living God, and that he hath ſent you, *&c.* Now they that will not believe and be converted without a ſign, would no more believe & be converted if one were ſhewed them, then they would have been perſwaded to have

have repented by one that had been raiſed up from the dead, when they rejected *Moſes* and the Prophets, *Luke* 16.31.

Enq. *But thou ſpake of miracles being wrought among theſe people; do they all work miracles? Is the gift of propheſie given to all? Or have they diverſity of gifts?*

Reſ. They do not all work Miracles, neither do they all propheſie, for they have differences of adminiſtrations, but the ſame Lord; & diverſities of operations, but the ſame God, who hath given to one by the Spirit, the Word of Wiſdom; to another the Word of Knowledge, by the ſame Spirit; to another diſcerning of Spirits; ſo that they have received diverſities of gifts, but the ſame Spirit.

Enq. *Have not every one of them received according to their ability, and are they not in ſeveral ſtates and conditions?*

Reſ. Yea, ſome of them have received one talent, ſome two, ſome five, and they boaſt not of that which they have, becauſe they have received it from him who is the giver of every good and perfect gift; their conditions are alſo divers, for there are fathers, young men, and babes, among them; and ſome there are who do not yet witneſs the birth brought forth, which is begotten by the immortal Word of life, now he that

is the ſtrongeſt among men, will bear with the weakeſt; and he that is the greateſt among them, will become ſervant to the leaſt; and when one among them is overtaken with a fault, they that are ſpiritual, doth reſtore ſuch an one with the Spirit of meekneſs; for ſomtimes they that are weak among them, doth that which the witneſs of God in them alloweth not, & to the witneſs they conſent, wch convinceth them of the evil (that they do through weakneſs) which their ſoul hates; and a law in their members they find, which warreth againſt the law of their mind, by which they are ſomtimes brought into captivity to the law of ſin, ſo that they cry out as *Paul* did in his warfare, *O wretched man that I am, &c.* yet herein they find comfort, that with their minds they ſerve the law of God, though with their fleſh (in which no good thing dwelleth) the law of ſin; theſe are ſuch as are not yet come through the law, nor to the end of the warfare, but finds daily the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh.

Enq. *Well, is not that a good condition? Did ever any Saint come further in this life? Or are any of theſe people made free from the law of ſin by any other law?*

Anſ. The time of the warfare muſt be known

known and paſſed through by as many as comes to be made free through him who is the end of the Law for righteouſneſs ſake; and he that is faithful to the Lord in the light which brings to the warfare, the ſame will bring him through the warfare, yea, to the Law of the ſpirit of life (by which ſome of the people are made free from the law of ſin and death) in Chriſt Jeſus; and this the Saints witneſſed, in whom the righteouſneſs of the Law was fulfilled, through which they are come unto him who is the end of the Law, and the Prophets, by whom they are made free from the Law, that being dead wherein they were held, and they become dead to it, by the body of Chriſt, which was made a curſe for them, to redeem them from the curſe of the Law; ſo that they are now no more under the Law, but under Grace:

Enq. *But what, do they expect to be perfect, or free from ſin in this life? What ground have they for this in Scripture? Was ſuch a ſtate ever commanded or witneſſed by any of whom the Scripture doth ſpeak?*

Reſ. That which is perfect, is manifeſted in them, and by that they wait to be perfected; for perfection is that which they earneſtly preſs after, and have hope to attain unto the fulneſs of it, for they do be-

lieve that God would not command and require that of men, which could not poſſibly be attained; for he that ſaid, Be ye perfect, (as your heavenly Father which is in heaven, is perfect) he hath perfected for ever, them that are ſanctified; and among ſuch as were ſanctified and perfected for ever, did *Paul* preach wiſdom; & their perfection he wiſhed, who had not then attained to it, but were preſſing after it, as many of theſe people are now, who expecteth to be made free from ſin, as the Saints were, *Rom.* 6. 18. and by the blood of Jeſus they hope to be cleanſed from all ſin, that being throughly ſanctified and cleanſed with the waſhing of water through the Word, they might be preſented to him a glorious people, not having ſpot or wrinkle, nor any ſuch thing, but that they might be holy & perfected for ever; but this ſeems incredible unto many who are not yet come to the godly ſorrow for ſin, which worketh repentance; but theſe people (whoſe eyes the Lord hath opened) do ſee a poſſibility in the thing, & they are not without faith, but that they ſhall obtain it, and therefore go they on unto it, and will proceed, if the Lord permit, who hath manifeſted that in them which is perfect, by which he will bring

bring them (and hath brought ſome of them) to the perfection of purity, and to the beauty of holineſs, where Halelujah is ſung unto the Moſt High.

Enq. *The Scripture (I ſuppoſe) is much wreſted about that point, is it not?*

Reſ. Yea, very much: For they that are againſt it, heapeth up all the Scripture-places that poſſibly they can, of the Saints failings, of their expreſſions ſpoken in the time of their warfare; and places of Scripture they produce, which was ſpoken of men in their unconverted eſtate; and theſe Scriptures they wreſt & pervert, and doth add their meanings and conceivings unto them, & therefore it is that thouſands hath ſo much to ſay againſt that point, which they will as earneſtly plead againſt, as any other particular thing that is in diſpute among men at this day.

Enq: *What ſuch men are they, that do wreſt the Scripture, and differs ſo much in their interpretations, which theſe People cryes ſo much againſt?*

Reſ. They are ſuch as are unſtable, and unlearned, who errs, not knowing the Spirit, nor the guidings and leadings thereof, but are truce-breakers, and incontinent, who ſeek to ſubvert whole Countries by their deluſions, which people are led into by

by giving heed unto their false interpretations which they give of the holy Scripture, which is of no private interpretation, and they are such as gain-say the truth, being proud and presumptuous, doting about questions and strife of words, unruly and vain talkers, such as teach things which they ought not, for filthy lucre sake; these &such like, do these people cry out against, for each of them do wrest and pervert the Scripture to their own ends, seeking thereby to confirm their erronious opinions which are contrary to Scripture, and contrary to Truth; so that these people have good reason to testifie against them, being that the Name of God is so much dishonored by them, and the holy Scripture so extraordinarily wrested among them, by the different interpretations thereof.

Enq. *How do these people understand the Scripture? Is there not strife and contenton among them about the meaning of it?*

Res. By the same spirit (by which they were guided that spoke forth the Scripture) do these People understand it, every one of them according to their measures; and the light in which they walk, doth give them the same understanding in the holy Scripture, which they had that spake forth the Scripture, although many among them

rt of ſo large a meaſure as the Authors the holy Scripture had; yet that under-ding which God hath given them by holy Spirit, is the ſame which holy men God had, (in its meaſure) ſo that they far from ſtriving and contending about meaning thereof among themſelves, for which the light opens to one, is not tradicted by them that are in the light, therefore they are at peace among nſelves, and in unity one with another.

nq. *It is reported of them, that they go in-any Churches to diſturb them, and that ſpeak before the Miniſter have ended, and ith themſelves unruly in the time of his d Devotion, is this true?*

'Tis true, ſome of them have gone in-any Congregations (as Lambs among ves) in obedience to the motions of the er of the Lord, and in the Aſſembly have ſpoken that which was revealed em while they ſtood by, and he that ld have holden his peace (who had firſt en) left his matter in hand, and cryed Conſtable, or an Officer to take him that begun to ſpeak his Revelation; the unruly ſpeaker (that ſhould have en his peace, and kept the people in or-beginning to be ſo furious and angry ſt the other, this occaſioned great diſ-

order

order in the Congregation, which m
have been prevented if the ſpirit of the
Speaker had been ſubject to the ſpirit
him that had the Revelation, then m
the thing have been done decently a
order, according to the rule of the A
ſtle, 1 *Cor.*14.30,32,40. And as touc
carrying of themſelves unreverently,
is ſaid of them becauſe they do not
their hat in the time of their Prayer,
join with them in their unholy devot
which they are not free unto, neither
they bid them God ſpeed, becauſe
know that they are out of the Doctrin
Chriſt, offering unacceptable ſacrifice
which act theſe people will not be pa
kers; but for any of them to go purpo
with an intent to diſturb any Congre
on, I believe ſuch a thing hath never en
into their thoughts; for commonly w
they have gone upon ſervice for the L
to ſuch places, it hath been in the croſ
their own wills, whoſe lives have bee
great danger in them houſes called C
ches, and much of their blood have b
ſpilt, many bruiſes they have gotten,
moſt ſhamefully have they been intre
& handled in them places called Churc
by thoſe that have reſorted unto them,
this hundreds will witneſs and teſtifie,

e been eye-witneſſes of it.

nq. *It is a ſtrange thing that they will not from ſuch places then, had they not better ill and quiet, and moleſt none, then ſo to rd their lives, or at leaſt to take other op- nities then when People are at Church?*

ef. The thing is ſtrange in the eyes of y, that they ſhould (ſo as it were) ha- their lives among unreaſonable men, ſeeketh to do them miſchief; but that er of the Lord by which they are mo- o go to ſuch places, doth oftentimes culouſly preſerve them, and into his s they commit their life, who hath gi- them, the which they could freely own for the truth's ſake, if thereunto were called. Now if they ſhould mo- ny in their own wils, by ſpeaking their words to them, they had better be ſtill iet, then to do ſo; but if the Lord move to ſpeak to any, or to go to any place, had better obey him, then bear his ements for diſobedience; & if the par- oken unto, be one that cannot bear d Doctrine, then will they be offended oleſted by him that ſpeaketh, like as iah (*Amos* 7. 12, 13.) was moleſted *Amos*, and therefore would he have im to to have fled into another Land, ot to have propheſied at *Bethel*, be-

cauſe

cause it was the Kings Chappel, and
Court, as now several there are,
would not have these people to come
their Churches, because the congre-
on is disturbed by them, like as the K
Court & Chappel was disturbed by
mos, and the Synagogues of the Jews
Christ and the Apostles, and many
persuade them to the contrary; but
persuasions of such they do no more
gard, then *Amos* regarded the persu
ons of *Amaziah*.

Enq. *What go they to Churches then,*
cause Amos went to the Kings Cha
and because Christ and the Apostles we
the Synagogues as their manner was?

Ans. O no; if they had no other grou
then were they but wilful imitators,
like unto the false Prophets who run w
the Lord had not sent them; but these
ple are moved by the same power (
moved *Amos* to go to the Kings Chap
by the same power (I say) are they m
to go to steeple-houses, & other place
bear testimony unto the same truth
Amos held forth; & the same power
moved the Apostles to go into the S
gogues of the Jews, the same doth m
these people now to go into the meet
places of the Jews and Gentiles, the
de

declare the powerful truth of God to them that have the form, but not the power, shewing unto them how they may come to find that which hath been lost, viz. the life and power of truth.

Enq. *Well, but do they not know that there are acts in force against Disturbers of Ministers put forth by our honourable Magistrates, who will not suffer godly Ministers to be disturbed?*

Res. Yea, they know it well, and do find it, but rather then they will disobey the Lord, they will chuse to suffer by such acts as *Shadrach*, *Meshach*, and *Abednego* did, who disregarded the decree of *Nebuchadnezzer*, and would not worship the Golden Image which he had set up; and they who act by the vertue of these acts, do say, they have a Law by which they ought to suffer; like as the Jews did concerning that Law which they had; by which they said Christ ought to die, &c. but shew me out of the Scripture, where ever any honourable Magistrates (or any that ruled for God) made Acts to protect godly Ministers, by the vertue of wch the men that spoke unto them was to be cast into prison; if they did it in their meeting-place; had not godly Ministers always Spiritual weapons to defend them

them withal; and was not *Peter & Barnabas*, *Paul* and *Silas*, godly Ministers, who suffered by the acts of the Magistrate that upheld the chief Priests? and were they Honourable Magistrates, or godly Ministers, who resisted these godly men whipt them, and cast them into prison & is it not to be feared that many who are call'd honourable Magistrates do protect such Ministers as are persecutors and oppressors of the servants of the Lord who lie in holes & dungeons, by vertue of the acts which are made by imprudent Magistrates to protect ungodly Ministers by whom the nations are deceived; truly godly Ministers are ashamed of such & the power by which they are upheld

Enq. *Do these people contemn Authority then; as is commonly reported of them, or are they Subject to the higher power, like as the Apostle commandeth us to be?*

Res. That authority wch. is of God, and from him they do not contemn, neither are they disobedient, but subject & to him that rules in this authority for God, if he exalt righteousness in the earth, and be a terror to evil doers, and a praise to them that do wel, such a Magistrate they honor in the Lord; & to the higher power their soules are subject, in which the Magistrate rule

rules, who is Gods Minister; & of this power unto which their souls are subject, they are not afraid, neither are they subject because of wrath only, but also for conscience sake; for this they know, that whosoever resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.

Enq. *But they do not honour Magistrates with their Hat and Knee, as they ought to be honoured, and that offends Magistrates, that receives honour of one another.*

Res. 'Tis true; they do not bow before them so, as most men do, neither have they freedom thereunto; for the honor that pertains to a Magistrate consisteth not in such trifling things which are of no weight. And I believe thou cannot produce one Scripture out of the whole Bible, that wil prove that Magistrates ought to be honoured with Hat & Knee, that is but a meer complement, & vanity, a foolish fashion of the world which wil pass away; & the non-performance of that doth but offend such Magistrates as receives honour one of another, & how can such believe (saith Christ, mark) if they be not yet come to believe; who dare say that they are Gods Ministers, or that they rule for God? & these people wil rather offend

them that believe not, then that of God in their consciences, which learneth them to seek that honour which cometh from God only, before which humility doth go.

Enq. *But hark; It is not only said of them that they contemn authority and are not subject to Magistrates (to which thou hast answered) but also that they are against Gospel Ministery; & are great railers against Ministerys; and their maintenance; Is that true?*

Res. Magistracy, and Ministery, they allow & approve of, the one I have shewed thee before, the other I come unto, and that is Ministry; First, I shall shew thee what Ministers and Ministry they own, and what maintenance they allow of, that Ministers may have; Secondly, what Ministers and Ministery they disown, & what maintenance they do not approve of.

First, Such as are indued with power and wisdom from on high, and called to the work of the Ministry immediately, having received gifts from him that is ascended far above all Heavens, who formerly gave some Apostles, some Prophets some pastors, & teachers, for the perfecting of the Saints, for the work of the Ministry &c. And such as he now calleth &

chu

chuſeth, who abide in his doctrine, & giveth that freely, which they have received freely: Such theſe people do own & their Miniſtry; but railing againſt any they do deny, and Miniſters that are ſo called and qualified as before-mentioned, they do eſteem very highly for their works ſake, & alloweth them food & raiment, and all things that are convenient; & herewith are theſe Miniſters contented, even with that which they have of free gift from thoſe unto whom they miniſter Spiritual things, & ſo in love, peace and unity they live together, & thus it is with theſe people & the miniſters whom they do own.

Secondly, the Miniſters that they diſown are ſuch as runs when the Lord hath not ſent them; and do feed with the fat, and cloath with the wool, & make a prey upon the people; ſuch as are called of men Maſter, & ſtands praying in the Synagogues, teaching for doctrines the traditions of men; who keep people ever learning & never able to come to the knowledge of the truth, who are out of the life of that which they preach to others, by whom the holy Scriptures are wreſted and traded with; who are covetous, proud, heady and high minded, having a form of godlineſs but denieth the power

thereof, such they disown to be Ministers of Christ, who preach for hire, and divine for money, the love of which constraineth them to teach the people, and they that wil not give them money, or put into their mouthes, they prepare war against them, and compel them by suit of law, and thus they rob their mintenance from poor people, whose goods they will take away by force, from such as hath nothing of them nor from them; now al such greedy unreasonable pretended Ministers & their robbed maintenance, these people do deny & disown, neither can they pay them wages, nor in no wise uphold them.

Enq. *Well, but have they not such in their parishes, to whom the law of the land alloweth tythe; whether do they pay them, or suffer the penalty of the law, & the cruelty of such men?*

Res. O, alas, The covetous hirelings they are so spread over the Nation, that scarce either city or parish are free of them, and truly volums might be filed of the sufferings of these harmless people, which they undergo, & have undergone in that particular, through the cruelty & mercilessness of that unreasonable generation of greedy perverse priests, (whose blessings are cursed, & whose seed is corrupted) for truly they have even made havock of the people

people, who for conſcience ſake cannot pay tythe,& therefore have their goods been pitifuly ſpoiled;as hath been pretty largely publiſhed to the ſhame & confuſion of theſe mercileſs & eruel men;but a book of remembrance is writ,and their actions are upon record.

Enq. *But are theſe people ſo ſimple that they will not go to Law with thoſe that wrong them;what is not the Law open? and the Magiſtrates will do juſtice;will they not?*

Reſ. If thou obſerved Chriſts words wel,thou would not cal them ſimple,for not going to Law with their adverſaries; for did he not ſay,if anymanwil ſue thee at the Law and take away thy Coat, let him have thy Cloak alſo? now they that walk in his light who ſpoke theſe words, they abide in his doctrine,& when their adverſary hath ſued them & recovered treble damage, & taketh away twice the worth of that which he recovered, they reſiſt not,but bears it patiently,knowing this that there is one that wil plead their cauſe, to vvhom vengeance belongs and he will repay.

And although that the law be open,yet they are not free to go to it ; For what ſaid *Paul* to the *Corinthians*, did he not tell them that there was utterly a fault

among them, because they did go to law one with another; why (saith he) do you not rather take wrong? why do you not rather suffer your selves to be defrauded? so that here thou may see it doth not become Saints to go to Law, and that especially before them that are out of the truth; for such Magistrates will connive at the sufferings of the oppressed, & not reprove the oppressors, who ought by magistrates to be rebuked: But there are some prudent understanding men that are much wearied, with being so daily incumbred with the beggerly suits of these covetous priests, against these harmless, innocent people: And some of the Magistrates are backvvard enough in doing Justice, and too forward in fulfilling the desires of unjust men, vvho deals unjustly wtih these people, & this is not unknovvn to some in authority, whose bovvels are sometime moved with compassion to behold the many greivances and annoyances vvhich are daily renewed upon these that fear the Lord.

Enq. *I suppose that Saints in former ages have suffered much by the untoward generation have they not?*

Res. Yea, yea, a cloud of vvitnesses might be produced of the sufferings of the Saints

Saints, ſome of which had trial of cruel mockings and ſcourgings, of bonds and impriſonments, ſome of them were ſtoned, others ſawn aſſunder, others ſlain with the ſword, &c. & he that was a precious Saint, & a ſufferer by the untoward generation, he teſtified, and ſaid, that through many tribulations we muſt enter into the kingdom of God; & further he ſaid, that they that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.

Enq. *But theſe whom thou mentioneſt were comforted in the mideſt of their tribulations and ſufferings; are theſe people ſo?*

Reſ. Yea, they alſo are comforted in their tribulations, that they are able to comfort them which are in trouble, by the comfort wherewith they themſelves are comforted of God; for as the ſufferings of Chriſt abound in them, ſo their conſolation alſo aboundeth by Chriſt, of which all the oppoſers and adverſaries in the world cannot deprive them of; they may be bereaved of their goods, & ſeparated from their friends and brethren, & be debarred of their liberty & freedom by the power of their adverſary; but his power extendeth not ſo far, as to deprive them of their peace in him which is their life, and of the comfort and conſolation

which they receive from him; and that they prefer above the whole world.

Enq: *and how comes it that so many of them are cast into prison, and some whipped, and others banished from some places; Is it for misdemeanour, or for the truths sake?*

Res. Thus it is, many of them have been mov'd of the Lord to go to Steeple-houses (wch are call'd churches) & to speak unto the priest & people, that which the Lord was pleased to lay upon them to declare, it may be somtime before the priest had done, and somtime after; so some in authority being then present, have forthwith sent them to prison, for disturbing the congregation, as they said, & it may be have caused them to be whip'd, &c. & for this very particular hundreds have been put in prison; several others have been cast into prison, because they could not pay Tythe to the hireling Priests; others because they could not swear; others because they have not put off their Hats before Magistrates; others for going to visit their friends that hath been in prison, others for riding above five miles upon a first day to a meeting; others for speaking a few words in a street, or a market to people, whom they have exhorted to fear the Lord; others for speaking to some

ome upon the high way; & for such like hings as these, are the most part of them if not all) cast into prison; and some of hem have been fined for standing cover-d before the Judge, and hath laid above a ear (or years) in prison for non-paiment f the fine, and some of them after they ave suffered imprisonment a certain time ave been banished, and sent away like agabonds; & more favour is shewed unto alefactors by many in authority then is fforded them; and all this do they pati-ntly suffer for righteousnes sake.

Enq. *It seems by thy relation of them they suffer much wrong, do they not petition unto the powers of the earth for relief, and make their redress unto them in such causes?*

Res. They cry unto them for Justice, ut to petition unto them as unto Gods, hey cannot in the least do it: although many petitions have been put up against hem; but that doth not molest nor trouble them whose trust and confidence is in he Lord, by whom they do expect to be elivered, & not by the arm of flesh; their manifold greivances are not hid from the Lord, who will arise and plead their cause, nd rebuke those that afflict them, and severely punish those that do oppress them.

Enq. *But in the mean time do they not seek*

to

to avenge themselves of their adversaries seeing they are now become a great body?

Res. O no, they have no such thoughts for they have referred their cause wholly to the Lord, to whom vengeance belongeth, and he will repay, of whom they have learned to love their enemies, to bless those that curse them, to do good to those that hate them, to pray for those which despitefully use them, and persecute them; and they are so far from avenging themselves that if one smite them on the one cheek they will turn the other: And they look not upon the number of themselves to be any thing, in reference to their redemption, out of their hands, who exercise Lordship over them, For they know that by one, the Lord is able to chase a thausand, and by two to put ten thousand to flight,

Enq, *Yea, that is true, yet nevertheless will they not carry weapons, for their own defence, and for the defence of their Country?*

Res. The weapons of their warfare are not carnal but mighty through God, to the pulling down of strong holds, casting down Imaginations, and every high thought that exalteth it self against the Kingdom of God, and only such weapons carry they, and he that put them into

their

ir hands is mighty enough to preſerve
em and their Country, with whoſe a-
our they are always armed, having their
nes girt about with truth, having on the
eſt-plate of righteouſneſs, and the ſheild
faith, wherewith they are able to quench
the fiery darts of the wicked ; they
ve alſo the helmet of Salvation and the
ord of the Spirit, which is the word of
od; thus are they armed againſt their ene-
ies that ſeek to bereave them of their
ace with God, whom they only with-
nd, but violence to no man will they do,
at is contrary to the doctrine of their
rd to whom they do commend them-
ves.

Enq. *I ſuppoſe by this declaration of them
at they are a peaceable people: But what
e they in life and converſation, for by their
uits we muſt judge of them?*

Reſ. My report or declaration of them
rue, and the truth I ſpeak & lie not, for
have known them from a child (or
ce that I was a babe in Chriſt) & my
ucation in the Lord hath been among
em, and for the ſpace of ſeveral years I
ve been daily converſant with them;
d in all this time, I have found their life
d converſation, to be good, honeſt, and
reproveable; do but ask any conſcien-

tious

tious man fearing God, that know
theſe people, and thou ſhalt find that
teſtimony of them will not contra
mine, yea many of their oppoſers will
knowledge, that for their life & conve
tion they have nothing to accuſe them

Enq. *But it is ſaid they are rude ſpeech, and uſeth the word Thee, and Tho particular perſons; is not that an unmann ly and abſurd thing in them?*

Reſ. No, it is the language of the h Scripture; and to uſe *thou*, and *thee*, a particular perſon, is proper, and unmannerly nor abſurd: for when Lord ſpake to *Adam*, and *Adam* to hi they uſed that language; when *Mo* ſpake to *Pharoah*, & *Pharoah* to him, th uſed that language; when *Paul* ſpake to *grippa*, and *Agrippa* to him, they uſed t language, and it was not unmannerly, abſurd with them, neither do we read t it was then accounted rudeneſs of ſpee And although that this ſeems ſo ſtra to the men of this generation, yet it is t proper phraſe of the Scripture, and t language of all them of whom we read the Scripture:

Enq. *I have not obſerved that ſom before; but now in their buying and ſelli how do they do? are they of as many wo*

other men; or keep they to yea or nay in their communication?

Ref. To yea and nay, they keep, knowing that whatsoever is more cometh of evil, and when they have a commodity to sell, they set a reasonable price of it, and do not act upon the people; and when that they buy a commodity, they proffer a reasonable Price for it, for the which they suppose the party may well afford it, and that which they judge to be the value of the thing, and so in few words dispatch; and thus they abide in the Doctrine of their Lord, who hath said, Let your yea be yea, and your nay be nay, for whatsoever is more than these, cometh of evil.

Enq. *But men are so accustomed to many vanities in their dealings one with another, that should think men will scarce meddle with them in affairs, if they will abate nothing of the price which they first set on their commodity, for that is most usuall among men?*

Ref. Tis true, it is usual among men to utter many needless words in their dealings, and to swear many grievous Oathes because they will not trust one another; but it is not the manner of these People to do so, neither have they freedom thereunto in the least, whereupon some of their

Customers

Cuſtoms have abſented from them fo
ſeaſon, and have made tryal of others;
they not finding ſuch fidelity in others,
ſuch juſt & upright dealings by them, t
have returned again to this people, & h
made further proof of them, & have fou
their Commodity to be good and ſubſta
tial, and well worth that which they ga
for it, whereupon they have brought oth
Cuſtomers with them, & acquainted the
with the condition of the People, that th
would have ſo much as they asked, and th
they were not given to many words, &
to the which the people in proceſs of ti
have well condeſcended, ſo that now whe
they are known, they are credited, & n
extraordinarily provoked (by thoſe th
know them) to ſuperfluity of words; and
they come to uſe men to that which th
have been little accuſtomed unto, (to wi
to few words in their buying and ſellin

Enq *That is well done of them; yet m*
hath much againſt them; for it is ſaid, they m
not ſpeak to men upon the way, but paſſe
them without ſaluting of them, neither w
they doff their hats to any, which gives gre
offence to many; wherefore do they carry th
ſelves ſo uncivilly?

Reſ. When they have occaſion to ſpea
to any man, they ſpeak unto him whethe

be upon the way, or in the ſtreet, or upon the Market, or in any other convenient place; but to ſalute men in a complementing way, by doffing their hats unto them, and bowing before them, and giving them flattering Titles, (according to the cuſtom and manner of the world) that they are not free to do, and that is a principal thing (of the many) which men have againſt them; although they honor all men in the Lord, without reſpect of perſons, and behaveth themſelves civilly towards all, yet can doff their hat to none, for that is an act of as proud and uncivil perſons, as lives, who wil ſhew humility in that thing, when they are as proud in their heart as *Haman* was, and will deride and ſcorn thoſe that cannot for conſcience-ſake do it; and theſe are they that are offended when it is not done, and carry themſelves uncivilly to ſuch as doth it not.

Enq. *Well, but it is a faſhion which men have, and a token of civil reſpect; had they not better pleaſe men by conforming unto them in this thing of ſmall importance, then to offend them through abſtaining from doing of it; for we read that* Paul *became all to all; unto the Jews he became as a Jew, &c.*

Reſ. The faſhions of this World will paſs away, but the Word of God endures

for

for ever, by which Word these people
redeemed from the World, so that
cannot be conformable to it in its way
worships, customs, and fashions; all wh
will pass away, and if they should seek
please men, then were they not the
vants of Christ, whose servants never
such a token of civil respect (as doffing
the hat) that we read of in the whole Sc
pture; and who dare call them his serva
that receive honor of men from their ha
and are offended if it be not given the
surely they are not like unto him in t
thing, for he received not honor from m
neither did he seek it, but said unto th
that did, How can ye believe that rece
honor one of another, and seek not t
honor that cometh from God onely?

And although *Paul* became as a Jew u
to the Jews, as without law to them th
were without law, yea all things to all m
this he did for the Gospels sake, not
please men, but that he might by all mea
save some, therefore condescended he
the simplicity in them, speaking low thin
to their capacity and understanding, t
so by guile he might catch them, and g
or win them to the truth; but who dare s
that he became an Idol-worshipper wi
Idolaters? If so, how should he ha
brough

brought any from that Idolatry to have worshipped the living God? Or who dare say that he became an opposer of Truth with opposers? If so, how should he have gained any of them to the truth; but it was not so with *Paul*, who shewed himselfe in all things approved of God, in whose sight he commended himself to every mans conscience?

Enq. *I am perswaded that if these People were admitted to answer for themselves upon all occasions, many would come to be satisfied in things concerning them, wherein they are mis-inform'd.*

Res. Oh yea; but alas such reports are rumored abroad of them (by such as say, report, and we will report it) as is not fitting to be named among Christians; and these Reports being credited, or regarded by simple people, they become odious and despised among men, and therefore is it that there is so much whooting and hissing them in the streets; but if they might be admitted to make their own defence in the presence of prudent and understanding men, having their accusers face to face, to prove their accusations that they have against them, I believe many would come to be better satisfied, the mouths of gain-sayers would come to be stopped, and the ig-

norance of fooliſh men would come to be ſilenced; but that is the policy and ſubtilty of their grand Adverſary (who was a Lyar from the beginning) to make peoplebelieve all the horrid lies that can be ſpoken & invented of them, and thereby comes the minds of thouſands to be evil affected against the precious truth, which if they were but rightly informed of the certainty of things reported, they would either be brought to the acknowledgement of the truth, otherwiſe to lay their hands upon their mouths, and become ſilent, if they were not evil men, and ſeducers, and ſuch thou knoweſt will grow worſe and worſe

Enq. *Hath the truth of God been ſo defamed, blaſphemed, and reproached in other generations, as it is now in this age?*

Reſ. Yea in all ages, when the Lord appeared by his power to reveal his precious Truth upon the face of the earth; Satan (who goes to & fro in the earth) hath ſtirred up his inſtruments to defame, blaſpheme, and reproach it, by whoſe blaſphemies the living Truth hath been much defaced, and ſo it is now at this day, by the multitude of lyes, falſe reports, and aſperſions which are caſt upon it by wicked and ungodly men, who cry out againſt ſuch as formerly have defamed, blaſphemed, and reproached the Truth, and they themſelves

are blaſphemers and reproachers, like as the Jews did, who exclaimed againſt their Fathers for killing the Prophets, & yet they themſelves put him to death who was the Prince of Glory, of whom the Prophets prophefied.

Enq. *But I would yet ask ſomething concerning theſe People; Baptize they their children? Or are they themſelves baptized?*

Reſ. Their children they do not baptize according to the courſe of the World, for they find no Scripture that ſpeaks of Infants baptiſm, nor no example in the Scripture for the ſame; yet they who are in the unity, are baptized by one Spirit, into one Body; and ſo many of them as were baptized into Jeſus Chriſt, were baptized into his death, that they ſhould walk in newneſs of life; and this is the onely baptiſm which they do witneſs.

Enq *But were they never baptized with Elementary water?*

Reſ. Some of them in the time of ignorance were baptized with outward Water, ſuppoſing that it were neceſſary for ſalvation, but after they had taken up the Ordinance, they took up their reſt alſo in the dead form, & did apply the Promiſes which was due to Believers, although little or no reformation was wrought in them, yet they were conceited in themſelves that it

was well with them, until the Lord in his infinite love opened their blind eyes, and then they saw themselves to be poor, naked, and miserable, & that that rest which they had taken up, was not the rest which the Lord had prepared for his people; neither was that baptism wherewith they were baptized, the baptism which should save them by the resurrection of Jesus Christ; neither did the Promises pertain unto them, which they had applyed to themselves; and that which gave them to see these things, was the light of Jesus Christ in them, by which they were brought afterwards to witness the baptism of the Holy Ghost, and Fire.

Enq. *But are there none of them sent to baptize, that so others being baptized by them, might come to witness the one baptism also?*

Res. The same command that Christ gave at the first, he is with us to the end of the World; which is, Go teach all Nations, baptizing them in the Name of the Father, of the Son & of the Holy Ghost; but here is no outward Water mentioned; and the everlasting Gospel they are sent to preach, and they do turn people from darkness to light, from the power of Satan unto God, and so many as receive their testimony, & believe in the light which they are turned

unto, they come to witneſs the one baptiſm, which is by one ſpirit, into one body, although they be never dipped nor ſprinkled with outward Water, and hundreds of theſe people are come to witneſs this, who have never been baptized with outward Water ſince they believed.

Enq. *Own they the Lord's Supper?*

Reſ. Yea, the Supper of the Lord they own, and at the Table of the Lord (which is richly furniſhed) they ſit and do eat abundantly, to the eternal refreſhing of their ſouls.

Enq. *Well, but do they break bread, and drink wine at that Table, like as profeſſed Chriſtians do?*

Reſ. The Bread that they break is the Body of Chriſt; and the Cup that they drink, is the Blood of Chriſt; but many profeſſed Chriſtians who talks of the Lord's Table, diſcerns not his Body, and ſo eats and drinks their own damnation, yet notwithſtanding Chriſtians in Chriſt breaks one Bread, and drinks of one Cup & they have unity one with another, even as theſe people do witneſs with whom Chriſt doth up, and to the ſubſtance they are come, nd therefore go they not by Imitation, ke as many do who are called Chriſtians, ho yet never came to eat the fleſh of

Christ, nor to drink his blood, and therefore have they no life abiding in them.

Enq. *But yet there is something more in which I desire also to be satisfied concerning these People, for many exclaims out against them, for judging and condemning others: Now pray thee tell me, what do they judge in others? any thing besides that which is condemned in themselves?*

Res. Nay, It is that onely, (to wit) deceit and unrighteousnes, which the judgements of the Lord hath passed upon in their own particular; and when they meet with such as pleads for that which is ordained of old for condemnation, perhaps they may sharply reprove them, if they judge not the deceit in them; then the party reproved being one that cannot stand in the judgement, exclaims out against them as if they were censorious Judges, and horrid blasphemers, when they have judged and reproved nothing but deceit in them, and that which is to be eternally condemned, even the very same that is judged in their own particulars.

Enq. *Well, but doth not Christ say, Judge not, that you be not judged? And Paul saith, The man that judgeth is inexcusable, whosoever he is?*

Res. Yea, those are the words of Christ and

and *Paul*; by the way take notice of the following words: did not Christ there speak to the hypocrite that beheld the Mote that was in his brothers eye, but considered not the beam that was in his own eye: And take *Paul*'s words also as they are: Thou art inexcusable, O man (saith he) whosoever thou art that judgest; for wherein thou judgest another, [mark wel] thou condemnest thy self; for thou that judgest, dost the same things: There is now the man that is inexcusable, who judgeth another for that which he is guilty of himself; and if thou or any man can tax these people in this, then say that they are inexcusable who are found guilty in this thing,

Enq. *There is another thing which men hath against them, which is this, They say that they will not respect persons, but to a Prince or Lord, or whatsoever that he is, they will say Thee, and Thou to him, and stand with their Hats on in his presence, as if he were a man of no reputation; Is this true?*

Res. He who is their God (who hath made of one blood all Nations of men for to dwell upon the face of the earth) he is no respecter of persons, and if they who are his people, should have respect to persons, they should commit sin, and would be convinced of the Law as Transgressors;

and for them to have reſpect of perſons, that were not good; and as for the properneſs of *Thee* and *Thou*, I have ſhewed thee before. And vvhy may not they ſtand vvith their hats on in the preſence of the greateſt man upon the face of the earth, ſeeing that they ſtand daily covered in the preſence of their God, vvhoſe Name is the Lord of Hoſts, vvho filleth Heaven and Earth, in vvhom they honor all men, vvithout the reſpecting of any ones perſon, or the greatneſs and magnificency of any, for vvhat is man but duſt? and vvherefore ſhould he be adored by his Fellovv-creature? as if honor pertained to him, vvhich indeed is onely due to his Creator, vvho formed him of the duſt, to vvhich he muſt return, and then his honor ſhall be laid in the duſt vvith him.

Enq *Well, but hear, theſe people ſay that they are moved of the Lord to do this, and the other: and that they are ſent of God to publiſh his truth; now if this were true, they ſhould turn many from their wickedneſs, ſhould they not?*

Reſ. The truth they muſt acknowledge whether they before whom it is acknowledged, can bear it or no; the which truth hath been often rejected by ſuch as reſiſt the Holy Ghoſt, by the which theſe peo-

ple

le have been often moved to declare un-
o the ſons of *Adam* their ſin, and to ſhew
em their tranſgreſſion, and to exhort
em to repentance & amendment of life,
nd many have been turned from darkneſs
o light, from the power of Satan unto
od, by thoſe among them, that were ſent
o publiſh his Truth, and to preach his e-
rlaſting Goſpel unto the Spirits in Pri-
n, yea, thouſands are converted, & tur-
d from iniquity and wickedneſs, and are
ought to ſerve God in purity and holy-
eſs in his own Temple, and therefore they
ve not run as uncertainly, (or without
nding) neither have they fought as one
at beateth the air, for they who are tur-
d from wickedneſs, by them are the ſeal
their Apoſtleſhip in the Lord.

Enq. *It is ſaid that they permit women to*
eak or propheſie among them; Is not that ex-
reſly againſt the Scripture? For did not Paul
y that he would not permit a woman to ſpeak
the Church? And where do they read of any
omen in the New-Teſtament that propheſied?

Reſ. For Women to propheſie (upon
hom the Spirit of the Lord is poured out)
not expreſly againſt the Scripture, but a
lfilling of the Scripture; for the Scripture
ith, That it ſhall come to paſs afterward
at I (the Lord) will pour out my Spirit
upon

upon all flesh, & your sons & your daughters shall prophesie: Now the fulfilling of this, these people do witness, who will not permit a Woman (upon whom the spirit of the Lord is not poured out) to speak in the Church; but notwithstanding every Sister in Christ upon whom the spirit of the Lord is poured out, (who by that spirit is moved to prophesie) they forbid not; for the same *Paul* that did not permit a Woman to speak in the Church, he wrote unto the Church that they should not quench the spirit, nor despise Prophesie; neither do we read that he, nor none of his company did forbid *Philip's* daughters to prophesie, [*Acts* 21.8,9.] who were Virgins and four in number, upon whom the spirit of the Lord was poured out; & who wil say that he would have quenched the spirit in *Phœbe*, if she had been moved by it to prophesie in that Church of which she was a Servant? And the Spirit of the Lord, these people wil not limit in male or female, who are one in Christ.

Enq. *What charity hath these People? will they relieve the fatherless and widow, &c.*

Res. They have that charity which suffereth long, which is kind and envieth not; which vaunteth not it self, nor is puffed up; they have that charity which rejoiceth not in

iniquity, but in the Truth, which bear-
h all things, hopeth all things, endureth
things; yea the Charity vvhich they
ve vvill never fail; and therefore are
ey ſo charitable to the fatherleſs and
iddows, whom they releive within their
ates; if they be naked they cloath them,
they be hungry they feed them, if they
deſtitute of Lodging, they take them in;
t diſcreetly they do it, and with much
iſdome, leſt any ſhould depend upon it,
d live in idleneſs, and this they do, eſpe-
ally to them of the houſhold of Faith,
ho cannot work, nor have not of their
n wherewith to ſubſiſt, ſuch they Re-
ve, that ſo there need be no Beggar in
rael.

Enq. *According to the words in thy An-*
er to my firſt Propoſition, ſo I find it that
few words my firſt demand could not be
ſwered, but afterwards it would be more
lly; Truly I may ſay to thee as Agrippa
id to Paul, that he almoſt perſwaded him to
a Chriſtian, even ſo thou (by thy ſober
d plain Anſwers) haſt almoſt perſwaded
e to be one of theſe people; for verily I have
ng deſired to be ſatisfied in thoſe things
herein thou haſt kindly reſolved me, like a
reind that deſireth my eternal felicity, and
r the future I hope not to entertain every

unſa-

unſavory report of them as ſome do, but r
ther to withſtand falſe Reporters, for no
have wherewith to anſwer them.

Reſ. I am glad that thou art ſo well
tisfied and reſolved, for that was the m
thing that I aimed at,(excepting the gl
of God, and the clearing of theſe Peop
innocence) from the very beginning;
when I wiſhed thee to have patience a
tle,then I told thee that by the Lords a
ſtance I ſhould endeavour to inform t
rightly,and to reſolve thee fully ſo far a
was allowed of God. And now ſeeing t
it is come to this iſſue, let me perſwa
thee to wait upon the Lord in his p
light, which novv in ſome meaſure do
convince thee of his precious Truth,
vvhich theſe people do vvalk; and be n
too forvvard in contending for them, u
til thou be one vvith them in the life a
povver of Truth, and then thou vvilt be
able to anſvver their oppoſers, as I ha
been (by the Lords aſſiſtance) to anſvv
thy objections,

Enq: *For my own particular I find mu*
more contentment in my ſelf then I did, a
am for the preſent as an empty Veſſel (
touching Objections againſt theſe people) I
I know the ſubtilty of Satan is great, w
may yet poſſeſs me with doubts and fear
an

bring Objections into my mind when thou not with me to anſwer them, and to re-ve me: Therefore I entreat thee to tell me at I ſhould do in ſuch a cauſe.

Reſ. Thy chiefeſt remedy in ſuch a ſe, is to ſtand ſtill in the light which weth thee the ſubtilty of Satan to be eat; and enter not into conſultations h fleſh & blood, for that is the way to in doubts and fears, and the ſame that eth them in, vvill bring Objections in-thy minde, and take Exceptions againſt Truth, and againſt them that are in it; all theſe thou muſt judge dovvn vvith light, and let them be made thy foot-ol, then vvill that ſpark of love in thee hich is tovvards the Truth) become a me, vvhich many vvaters vvill not be a-to quench; and vvhen things ariſeth in mind which thou art not clear in, nei-r can comprehend, cumber not thy ts vvith them, but dvvel low in the croſs thy vvil, & then the aſpiring mind (from ich frivolous objections doth ariſe) come to be kept under the judgement, then a principle of life thou vvilt feel, ich will threſh and hew down thy luſts, rupt deſires, and inordinate affections; as theſe come to be mortified in thee, wilt thou come to be brought into uni-

ty

ty with the Lords people, and to lye do
with them in their Fathers bosom of lo
where (I hope) thou mayest at any ti
find me, in the general Assembly of t
Ransomed ones of the Lord, where *Ha*
lu'ah is sung to the Most High witho
ceasing.

THE END.

OSTSCRIPT.

OR,

Something Written after.

Multitudes of Objections may arise out of that mind against the truth, which cannot close with truth (to wit) the carnal mind, in which an irreconcilable enmity lodgeth against the wayes of God, the worship of God, the righteousness of God, and against truth of God, in which these People are established, that nothing can satisfie that unsatiable mind but death and destruction, for I know if many Volumes were written (more then are) in explanation, and vindication of the truth, yet notwithstanding this busie mind would cast blemishes upon the truth, through its defaming, scandalizing, and reproaching of it, whereby their minds comes to be blinded in whom death reigns, so that they cannot behold no beauty nor comelinesse in the pure everlasting truth, being surprized with jealousies, doubts, and fears concerning the immutability, the eternal excellency of the eternal truth of God, which to us that believe is exceeding precious, and beauty, glory, and majesty we behold in Christ which doth as far exceed the words, beauty and glory, as the light of the sun exceeds the light of one star, and all things below to us that are saved, are but as dross and dung in comparison of the eternal living truth of God, the excellency of which hath not been known by the Apostates, who have been Apostatized (or estranged from that of God in them) since the dayes of the Apostacy.

But rejoyce O ye Saints, and be exceeding glad, who have come out of that long, dark, and doleſom Night of Apostacy (where you were well acquainted with sorrow and

and grief) unto the everlasting day of joy and glad
where sorrow & sighing is fled away; rejoyce I say
joy unspeakable, for the Lord God is your Shepheard,
you shal not want, but with the finest of the Wheat
shall be fed, in Pastures which are green and large, wh
your souls may delight themselves in fatness. And k
this my friends, that the Lord God will wipe away
reproach, and sweep away the refuge of lies, wh
which your enemies (who have smitten you with the
of wickedness) have with falshood hid themselves,
their rod shall not alwayes rest upon your Lot, neith
shall you alwayes be a prey unto them, for the Lord G
will deliver you out of the hands of those that afflic
you, and Kings and Princes he will rebuke for y
sakes; wherefore be of good chear in the Lord, he th
shall come, will come, and will not tarry.

The End.